

DOCTRINE OF PEACE

- I.** Vocabulary.
- A.** Greek:
1. εἰρήνη – eirene; f. noun; denotes a state of national tranquility, freedom from war, peace between individuals and harmony.
 2. εἰρηνεύω – eireneuo; verb; means to make peace, to cultivate or keep peace, to unite two discordant parties.
 3. εἰρηνικός – eirenikos; adj.; relating to peace, peaceable, loving or bringing peace.
 4. εἰρηνοποιέω – eirenopoieo; verb; to make peace, to establish harmony.
 5. εἰρηνοποιός – eirenopoios; m.noun; denotes a peacemaker.
- B.** Hebrew: שָׁלוֹם – shalom; adj.; meaning whole, entire, healthy, sound, secure or tranquil, peace, absence of war, a healthy relationship, friendship or concord.
- II.** Definition and description.
- A.** The root meaning of peace is a state of completion, wholeness or harmony.
- B.** Peace deals with the absence of conflict between two or more parties and the resultant state of unity.
- C.** The internal quality of peace is that state in which there is freedom from that which is upsetting, disquieting or disturbing, such as inner fears, agitating passions or moral conflict.
- D.** Externally, peace refers to a state in which there is harmony in personal relations and mutual concord exists.
- E.** Nationally, peace is defined as freedom from civil disturbance or agitation arising from within a nation and freedom from aggressors from outside the nation in the absence of war.
- F.** Spiritually, peace is reconciliation to God via the 3 adjustments (SAJG, R_BAJG and MAJG).
- III.** God is a God of peace and actively promotes peace among men as seen in the way He is referred to in Scripture. Jud.6:24; Isa.9:6; Mic.5:5; Rom.15:33; 1Cor.14:33; Phi.4:9; 2The.3:16; Heb.13:20
- A.** So peace is one of the characteristics of God.
- B.** God offers peace to us, but we must accept His terms.
- C.** The peace of God never exists at the expense of righteousness or truth. Psa.85:10; Jer.33:6-8 (*restoration of Israel in reversion recovery*); Zec.8:19
- D.** God, who is perfect and does not sin, dictates the terms of peace and man is told to make peace with God. Isa.27:5
- E.** The SAJG, R_BAJG and MAJG are the mechanics for men to make peace with God. Rom.5:1, “*Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.*”; 1Joh.1:9;

2Pet.3:18 cp. Jam.3:18

- F. Peace with God comes through faith in Christ and God's reconciliatory terms have been met because we have been declared +R (justified) as a result of faith in Christ.
 - G. When men refuse to accept God's terms of peace, they suffer the consequences of their rebellion. Rom.1:18
 - H. We, like God, are to pursue peace with all. Heb.12:14; 1Pet.3:11; Psa.34:14
- IV. Ph₁ peace with God known as reconciliation.
- A. For a reconciliation to occur, it first denotes the existence of conflict, odds or hostility between two or more parties.
 - B. Reconciliation was taught in the Levitical offerings by an animal sacrifice known as the peace offering. Lev.3:1-17
 - C. Man's sins constituted the enmity (hostility) between God and man. Eph.2:1-3; Col.2:13,14
 - D. The Blood/spiritual death of Christ removed the enmity. Eph.2:13-16; Col.1:19,20
 - E. Peace now offered is through Christ. Rom.5:1 (*This is called Ph₁ peace because you believe in Christ to get it.*)
 - F. The Gospel is the message of this peace. Eph.6:15
 - G. This peace is potential for all men in order that all that will believe may receive it. Eph.2:17; Act.10:36; 2Pet.3:9
 - H. Believers are to be ambassadors of this peace to unbelievers. Eph.6:15
- V. There is Ph₂ peace that requires experiential reconciliation to God through R_B and application of BD, which produces an inner peace or serenity that constitutes a part of the spiritual dynamics of the adjusted believer.
- A. This peace is called Ph₂ peace because it is for the positive believer in time. (The positive believer is an individual who pursues the intake and application of BD in a local church which pursues verse by verse teaching according to the clear directive of Scripture).
 - B. Jesus promised this peace to His disciples. Joh.14:27
 - C. Although the cosmos was not kindly disposed towards them, He assured them that they could have inner peace. Joh.16:33
 - D. Inner peace is the result of being in FHS, applying resident BD with faith-rest. Gal.5:22; Phi.4:9; 2Pet.1:2
 - E. Prayer plays an active role in inner peace. Phil.4:4-7
 - F. Inner peace is a Royal Family Imperative. Col.3:15
 - G. Ph₂ peace is for every circumstance of life. 2The.3:16; Psa.4:8
 - H. But it is only for those who fix their minds on IHS (Rom.8:6).
 - I. It comes as a result of occupation with Christ and the plan and promises of God. Psa.119:165; Isa.26:3-4; Joh.14:1; Rom.15:13
 - J. It is a by-product of orienting to Divine Discipline. Heb.12:11
 - K. It is associated with Dying Grace. Gen.15:15; 2Kgs.22:18-20
 - L. It is often associated with +H/happiness. Rom.14:17; 15:13; Gal.5:22
 - M. We are to be ambassadors of Ph₂ peace to believers maladjusted to sound BD. 2Cor.5:18-20

- VI.** There is an external peace the believer is to pursue with respect to others. Heb.12:14; 1Pet.3:10-11
- A.** Bible Doctrine is described as “*peaceable*” (Jam.3:17) and all its ways promote good will among men (Pro.3:17).
 - B.** We are to pursue it both within the local church and towards those on the outside. Rom.14:19; 2Cor.13:11; 1The.5:13; 2Tim.2:22-26
 - C.** There are special blessings for those that promote it, such as:
 1. Blessing in time and eternity for peacemakers. Mat.5:9
 2. A posterity/a secured future good reputation. Psal.37:37
 3. God causes even your enemies to “pull in their horns”. Pro.16:7
 4. Even the wild animals will ignore you. Job 5:23
 5. Peacemakers have +H. Pro.12:20
 - D.** Reversionists do not seek it (Psa.35:20) and do not know its blessings (Isa.48:22).
 - E.** One does not achieve or maintain peace with God by embracing –V to include –V family members, via violation of the doctrine of separation. Mat.10:34-39; Jam.4:4
 - F.** The mechanisms of peace among believers are defined in 1Pet.3:8:
 1. “Harmonious”: Being like-minded in BD (“*harmonious*” in the NAS is lit. τέλος – telos, “of one mind”).
 2. “Sympathetic”: Able to sympathize in awareness of the niche and testing of others.
 3. “Brotherly”: Having a kindred spirit of +V.
 4. “Kindhearted”: Able to empathize with the weakness of others and willing to forgive.
 5. “Humble in spirit”: Keeping arrogance or pride at bay maintaining an attitude of humility or servitude towards others.
 - G.** The “olive branch of peace” (along with grace and mercy) the believer extends to others is found in the truth of BD and application of it. Cp.2Joh.3
 - H.** Retaliation verbally and overtly towards the enemies of believers is the antithesis to peace, emulates –V’s approach to life and damages our witness as ambassadors of Christ. Cf.1Pet.3:9-12
- VII.** There is a false or pseudo-peace of the cosmos.
- A.** Jesus spoke of the peace that the world has to offer. Joh.14:27
 - B.** The pseudo-peace of the cosmos is not based on the WOG, but is based on pleasant circumstances, the details of life, popularity, achievements, money, fun, physical and familial relationships, etc.
 - C.** When anyone of these things on which they build their peace is threatened, their peace vanishes.
 - D.** Outwardly, the cosmic types maintain peace with others via hypocrisy, flying false colors and compromising their own norms and standards.
 - E.** The adjusted believer does not pretend to be something they are not (hypocrisy) in order to establish or maintain a relationship with another. Rom.12:9; Jam.3:17; 1Pet.2:1

- F.** Neither do they compromise their doctrinal standards in order to make others that are engaged in STA or human viewpoint activity to feel comfortable. Gal.2:11ff
- G.** At the national level pseudo-peace pundits keep the people deceived as to impending danger as a false means to avert disaster (Jeremiah, the prophet of national destruction was opposed by a “peace movement” that denied the truth concerning the impending 5th cycle). Jer.6:14; 8:11,15; 14:13-18; 23:16-22
- H.** During these last days there is a world-wide peace movement that Satan manipulates to blind men concerning the coming wrath. It is designed to promote a pseudo Millennium. 1The.5:1-11 cp. 2The.2:1-12
- I.** As believers we must be wise to the propaganda and tactics of pseudo peacemakers that:
 - 1.** Preach peace, but evil is in their hearts. Psa.28:3
 - 2.** Make promises (which are lies) in order to secure surrender. Isa.36:13-20
 - 3.** Will cry when war comes. Isa.33:7

VIII. National and international peace.

- A.** Peace is used in the WOG to describe the absence of warfare. 1Kgs.4:24; 2Chr.20:30
- B.** Warfare has been a regular feature of human existence and will continue to be so based on the failure of men to orient to the POG. Ecc.3:8; Mat.24:6
- C.** Nations individually are promised peace by the Lord in relation to the level at which that nation and its leaders acclimate to BD. Deu.28:15-19, 25-26, 49-50; 2Chr.21:12-17
- D.** Because of the STA and predatory nature of certain nations, the earth will not know the absence of war until the Millennium.
- E.** At that time Christ, the Prince of Peace, will establish His kingdom on the planet and from Zion will rule over the nations of the earth. Isa.9:6-7; Rev.20:1-6
- F.** This period of international peace will last for one thousand years.
- G.** Jesus’ Kingdom will be established after the military defeat of His enemies. Dan.2:44-45; Rom.16:20; Rev.19:11-21
- H.** It is a time of no armed conflicts among nations. Isa.2:4; Hos.2:18; Mic.4:2,3; Zec.9:10
- I.** Peace will exist in lower creation. Isa.11:6-9; 65:25
- J.** Israel will dwell in peace in the land of promise. Isa.32:17,18; 55:12; 60:18; 66:12; Eze.28:26
- K.** Until that time, nations are advised to heed Joel 3:10 as a matter of survival.

IX. Concluding observations of the use of peace in Scripture.

- A.** The Lord used such a greeting to His disciples when He appeared to them after His resurrection to settle their troubled hearts. Joh.20:19,21
- B.** Jethro, Moses' father-in-law, bid him farewell, demonstrating all was

- well between them. Exo.4:18
- C.** It was used in a general sense as in 1 Sam.25:6.
 - D.** It is used to inquire if there is hostile intent. 2Kgs.9:17
 - E.** Jesus used the word in an encouraging and Ph₁ context to the woman who anointed Him. Luk.7:50
 - F.** When the 70 stayed as guests with others they were to say “Peace be to this house” (emphasizing Divine blessing for hospitality), but if the host turned out to be antagonistic to peace their blessing would come back to them. Luk.10:5-6
 - G.** Used by those who intend to deceive you. Psa.55:20-21
 - H.** Used as a benediction upon Israel and Jerusalem. Psa.122:6-8; 125:5; 128:6
 - I.** It is used in salutations and benedictions of epistles to express a legitimate desire on the part of the author for his readers. Rom.1:7; 1Cor.1:3; Col.1:2; 1Tim.1:2
 - 1.** This peace comes from God.
 - 2.** It is only for those that line up with sound doctrine. Gal.6:16; Phi.4:9

*“Peace I leave with you; My peace I give to you;
not as the world gives, do I give to you.
Let not your heart be troubled, nor let it be fearful.”
Joh.14:27*